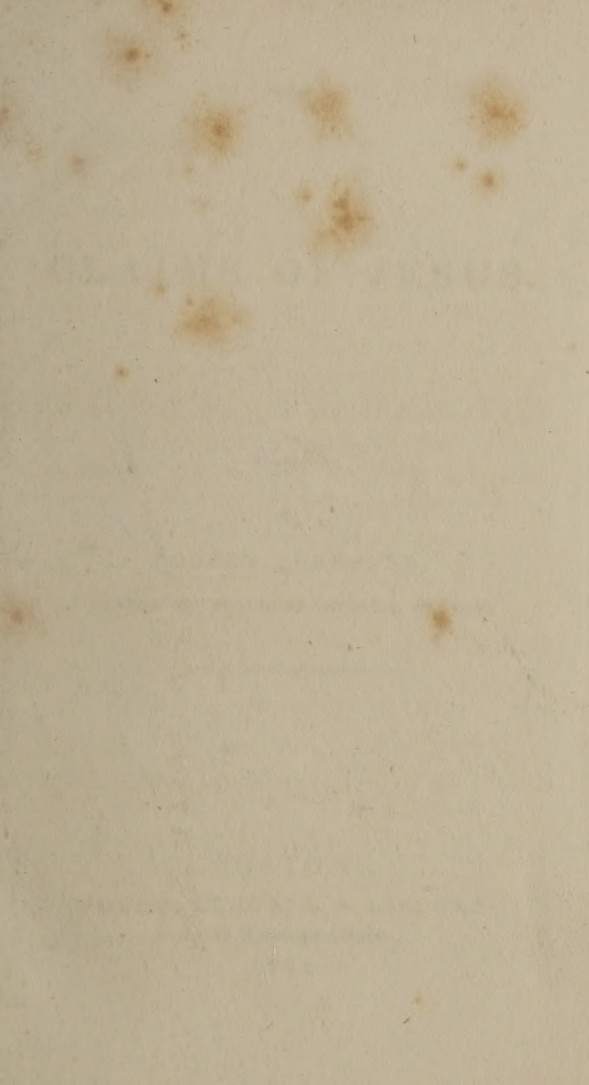


CLAIMS OF JESUS.

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THE
CLAIMS OF JESUS.

BY
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PREFACE.

At a time like this, when, under the deceptive influence of *a new philosophy*, the foundations of religion are assaulted, and the grand essential truths of Christianity are either frittered away, or utterly rejected by the professed ministers of the gospel, it behoves every one, who can use his tongue or his pen, "to contend earnestly for the faith once delivered to the saints." In this, therefore, the author finds his apology for the appearance of the following dissertation.

The pious of all denominations have been lately startled by the portentous development of a new form of theological belief, which makes high pretensions to simplicity, liberality and power, and yet rejects, with a fierce intolerance, some of the most august and precious truths of our holy religion. Attention is hence awake, especially among those who are more intimately associated with the authors of the recent movement. Besides, this

system seems to be only the natural and finished result of certain favorite principles of interpretation and belief, which have hitherto been regarded as especially *rational* and *liberal*. The waters of religious opinion are troubled, and a mighty change either for the better or for the worse, may reasonably be anticipated. It may therefore be hoped, that a calm and scriptural exhibition of *the claims of Jesus* will meet with candid and serious attention, and through the blessing of heaven, be productive of some permanent good.

In the discussion of this subject, it has been the author's aim to avoid a scholastic and dogmatical style of reasoning, to take nothing for granted, but to prove every position by admitted facts,—to proceed, not so much from the fountain to the streams, as from the streams to the fountain. In a word, he has endeavored to apply to the investigation the principles of the inductive philosophy, and thus to proceed from facts to principles, from particular circumstances to general truths. Commencing at the lowest point at which the glory of Jesus is visible, he has aimed to advance step by step, till he should arrive at its loftiest elevation. By this means, he would fain hope, that he has succeeded in proving, that Jesus is *the true God and eternal life*; and thence that he possesses claims upon our faith, affec-

tion and obedience, which are supreme, infinite, and eternal.

The author ought perhaps to add, in this connexion, that he has not prepared his treatise for the exclusive benefit of one particular class of persons. As it is but slightly polemical, and professes to exhibit the entire character of him who is "the way, the truth, and the life," he trusts it may prove useful, especially to youthful inquirers whose minds may be unsettled, or not sufficiently informed, with reference to the claims of our Lord Jesus Christ.

Boston, Sept. 1, 1841.

CLAIMS OF JESUS.

CHAPTER I.

General views touching the greatness of Jesus.—His personal appearance and manner.—Views and feelings of his disciples.—His command over others.—The mental and moral influence exerted by him over his immediate followers.—Testimony of his enemies.—Concessions of infidels.—His humanity.—Its perfection.—General features of his character.—His interest in man; in external nature; in little children.—The peculiar combination which existed between his social and religious nature.—His purity and gentleness.—His justice and benevolence.—His sternness and generosity.—His self-denial and his love.—The sinlessness of Jesus.—His absolute perfection.—Proved by apostolic testimony; by the nature of the case; by the perfection of his moral code; by his own attestations; and by the testimony of the Father.

Let us suppose ourselves introduced into the immediate presence of Jesus, as he appeared in the days of his flesh; what would be the first impression of his character made upon

our minds? We have read the gospels, and can easily form to ourselves an idea of the manner in which he would look and act. We can readily conceive, for example, that peculiar expression of greatness, of dignity and of power which impressed itself upon all his disciples, and which sometimes struck even his enemies. While remaining in his company, we should see the peculiar deference and even veneration with which his followers approached him, with which they gazed upon his countenance, or listened to his words. Perhaps we should see them awed into profound but expressive silence, by some exhibition of his power and goodness, or trembling with fear, under his calm but awful rebuke. At another time, we might hear them giving expression to the deep and honest-hearted admiration with which they regarded all his words and actions, and attributing whatever of excellence they themselves possessed to his controlling influence. Possibly, we might have an opportunity of hearing him address the populace, by the lake of Genesareth, or in the streets of Jerusalem, and while some

inflated and malignant Pharisee might exclaim, "he hath a devil,"—the deep murmur of applause from the crowd would convince us that they were honest, when they said, "Never man spake like this man!"

That our Saviour was capable of assuming an august and commanding majesty of aspect and manner, we have a striking proof in the fact that Judas and his company fell back the moment he presented himself before them, and that those possessed of demons quailed at his look. Does not every one, from a simple perusal of the gospels, feel, that it would be impossible for any right-minded man to have entered into the presence of Jesus without a profound and awful reverence? And this feeling would be proportioned to the clearness of the conception which he had formed of his character. Thomas, afterwards Lord Erskine, wrote a brief communication to Washington, in which he acknowledged, that he was the only being on earth for whom he ever felt an awful reverence. Why did he cherish such a sentiment towards Washington? Simply because he had formed a peculiarly vivid con-

ception of the spotless patriotism, the consummate wisdom, the unequalled fortitude, and the almost immaculate goodness of that wonderful man. But who that has read the evangelical narrative, would ever dream of comparing Washington to Christ, and who that has formed anything of an adequate conception of the natural and moral grandeur of the Son of God, has not felt that such a being could be approached only with emotions of intense and trembling awe? It is true, that on one or two occasions, his disciples addressed him with a rude familiarity, for which it has seemed difficult to account. But this occurred when they were but imperfectly acquainted with his character. Their reverence for him increased with their acquaintance; and hence the beloved disciple fell at his feet as one dead, when subsequent to his ascension, he beheld him in his glory.

The impression which our Saviour left upon others, particularly upon his followers, is one of the most striking proofs of his stupendous greatness. They describe him as perfect. The term itself they do not use, but they cer-

tainly mean it when they speak of his *glory*. They yielded implicitly to his dictates. They conformed their characters to his example; nay more, they lived and died to vindicate his innocence and proclaim his glory. One of them indeed betrayed him; but this was the obvious result of long cherished and overpowering selfishness. Nor had Judas any secrets to tell, any complaints to make. He could say nothing which, in the slightest degree, detracted from the greatness or the goodness of Jesus. He confessed that he had "betrayed innocent blood;" and goaded by the terrible remorse which seized his soul, he committed suicide, in proof and illustration of what our Saviour had said, "that it would have been better for that man if he had never been born." Pilate also confessed that he found no fault in him; the wife of Pilate was haunted by horrible dreams on his account; and the Jews were compelled to seek his death by false charges and illegal proceedings.

John the Baptist, confessedly one of the greatest of the prophets, spoke of himself as unworthy to stoop down and unloose the

sandals of Jesus. "We believe," said one of the apostles, speaking the sentiments of the rest, "that thou art the Christ, the Son of the living God." "Did not our hearts burn within us," exclaimed the two disciples who had walked with him to Emmaus, "as he walked with us by the way, and opened to us the Scriptures?" "Rabbi," said another, when he had given a proof of his wondrous knowledge, "Rabbi, thou art the Son of God, thou art the King of Israel!" "Depart from me, for I am a sinful man, O Lord!" exclaimed the same disciple when he had witnessed the manifestation of his all-controlling power; and Thomas, in rapt admiration, and adoring reverence, exclaimed, "My Lord! and my God!" "We beheld his glory," said they all, "the glory as of the only begotten of the Father, full of grace and truth!"

So far as we are capable of judging, the influence which our Saviour exerted over his apostles and early followers was of the purest and most ennobling kind. It inspired them with a new life. It gave them other views, affections and hopes. Quickening their in-

active powers, it supplied them with unbounded energy and zeal, and impelled them to the moral conquest of the world. Most of them were illiterate men, with narrow views and undisciplined minds; and all of them were actuated by Jewish prejudices. Occupied with their daily toils, they had little time and probably less inclination for profound thought and far-reaching benevolence. They knew little of the world, little of God, and still less of themselves. Those who possessed a more active temperament, or a little more learning than the others, as for example, Saul of Tarsus, were Jews in creed, in feeling, and in conduct, bitterly hostile to the cause of Christ, and little prepared for its sacrifices and its toils. The gospels and the Acts of the Apostles, as well as the whole history of the age in which they lived, supply us with the most conclusive proof that they were as little fit, as men ever were, for the conception and execution of a sublime and benevolent enterprise. That they did not understand the purport and spirit of the Old Testament, we have the most abundant evidence. How then, in their

barbarism and ignorance, could they have ever dreamed of a religious system, so comprehensive, so pure, so powerful, as that of Christianity? Even admitting, for the sake of argument, that it was baseless, its conception must have been one of the last efforts of human genius, piety and virtue. For, were it adopted throughout the world, it would work the transformation of the species. It would extinguish all vice, and form the entire mass of human kind into a holy, happy brotherhood.

That the apostles and primitive disciples were a class of as pure, honest-minded, and self-sacrificing men as ever adorned humanity, will be denied by none who regard the Christian records as authentic. All too will admit that they were possessed of an energy, a wisdom and a zeal, the most wonderful; and that they hence succeeded in planting the standard of the cross upon the ruins of heathenism. But they attributed all their excellence and all their success to Christ. How lofty and how commanding must that character have been, which produced an effect so great, so wide-spread, and so permanent!

But Jesus was surrounded by keen-sighted and powerful enemies, who watched his words and actions with jealous and eager animosity. These again were succeeded by others of a similar disposition, who turned the weight of their character and resources against the infant cause of Christianity. What charges then do they bring against the moral character of Christ? Do they find any fault with his conduct or spirit, as the representative either of God or of man? Do they charge him with any crimes, or even with the slightest immoralities? Do they furnish documents and facts to prove that he was revengeful, proud, worldly, ambitious, licentious, or even selfish? They say much of his being an impostor, an enthusiast, a madman. They tell us of his blasphemies and errors, of his heretical views and dangerous innovations. But it was by these that he purified and enlarged the code of morals, made known the paternal character of God, shed a new flood of light upon the immortality of the soul, gave a death blow to superstition and formality, extended faith to the Gentiles, and filled the world with

the fear and love of God. We have four independent narratives of the life of Christ, so plain, so simple, so artless, so unimpassioned and honest, that no one can doubt their authenticity. From this source we know well, how purely he lived, how gloriously he died; what lofty and comprehensive truths he taught, what divine precepts he enjoined, and what beneficial changes he effected. When we turn therefore to the testimony of his adversaries, we find that it only corroborates the evangelical narrative, and proves our Saviour "all divine."

Many skeptics have themselves been struck with the moral grandeur of the character of Jesus. While opposing his claims as "a teacher sent from God," they have been compelled to do him honor as a model of perfection. There is no passage in all the writings of Rousseau more striking and beautiful than that, in which he admits the infinite superiority of Jesus to Socrates, and expresses the conviction, that "if Socrates died like a philosopher, Jesus died like a God!" The philosophical skeptics of France and Germany are making the

character of Christ the subject of their profoundest study. The wisest and most far-sighted politicians, as well as the most learned historians and critics, admit that his system of morals is the most powerful instrument of civilization, as well as the most perfect rule of conduct. How transcendant must that excellence have been which has gained such universal homage?

Whatever were the claims of his higher nature, all will admit that Jesus Christ was a true representative of man. His humanity, apart from all other considerations, was as perfect as can be conceived. How pure and beautiful his affection for his mother and his friends. What endearing ties bound him to his disciples, especially to "the beloved disciple," the contemplative, the spiritual, and holy minded John. How much he felt for man,—not merely for his countrymen, (and he certainly loved them well,) but for the whole human race. In this respect he was the most perfect type of what man ought to be; for his love was individual and patriotic, and yet it was all-pervading and universal. How little he was affected with adventitious

distinctions, with the trappings of state, with the displays of wealth and power. How deeply interested in humanity, as humanity,—as a living, suffering, hoping, immortal existence. How completely indentified with all its permanent interests. How deeply engaged on behalf of the poor. Instead of courting the favor of the rich, and attempting to reform the higher walks ; always a vain endeavor, so long as the heaving masses below are putrefying with disease ; he visited the cottages of the poor, and entered the lanes, the by-ways, and the hedges, in order to gather the outcasts of humanity, and fit them for heaven.

The perfection of his humanity was evinced in his temperate use of all earthly enjoyments within his reach. Thus, while far removed from the luxuries of the world, and living a spiritual, self-sacrificing life, he was no ascetic. Nothing rough or sour attached to his self-denial, nothing sensual or grovelling to his enjoyment. He mingled with ease among his fellow-men ; he ate and drank, he talked and acted, he slept and awaked, just like other men ; and yet he appeared as a pure spirit,

living alone in the world,—a being rather of the past and the future, than of the present,—one that belonged more to heaven than to earth, to eternity than to time,—one that was in the world, and yet out of it,—one that was human, and yet divine ! How frequent, how earnest, and how long protracted, were his lonely communings with the spirit world.

“ Cold mountains and the midnight air,
Witnessed the fervor of his prayer.”

And yet he loved the face of nature, and the face of man. His haunts by the sea of Galilee, in the garden of Olivet, and in the deep wilderness, all prove that he held fellowship with nature. His metaphors and apologues, his allusions and illustrations, drawn from the natural aspects of the creation, corroborate this. How much he seemed interested in little children. Types of innocence and affection, he loved to look upon the little prattlers, to take them in his arms, and bless them. “ Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of heaven.” And yet, he had a vast and painful work to

accomplish, for the redemption of the world, a work upon which his spirit was accustomed to dwell, with intense and all-consuming interest. "I have a baptism to be baptized with, and how am I straitened till it be accomplished."

Our Saviour was sometimes stern, but he was mainly gentle. Had he lacked the first of these qualities, however, he would have wanted an essential element of true greatness. That feeble and sickly sentimentalism, the product of poetical romance, or of morbid enthusiasm, which extinguishes the sterner virtues, and forbids us to rebuke all meanness and wrongdoing, which breaks down all decision of character, and makes endurance the only virtue worthy of cultivation, is opposed to the spirit of pure and elevated religion. Thus, while our Saviour was meek and lowly of heart, while he would not break the bruised reed, nor quench the smoking flax, he yet denounced, in language of fire, the pride, the hypocrisy, and the rapacity of the Pharisees, and with stern rebuke, drove out the impious wretches who profaned his Father's house. We are not indeed to suppose, as some have er-

roneously done, that he applied the scourge of small cords to the backs of the mercenary dealers. That were an act inconsistent with his majestic bearing as the Son of God. He merely assumed this instrument of punishment as a symbol of authority, and had only to appear as the representative of the Father, among the multitude who thronged the temple with their vile traffic, and in that awful tone, which reminded the people of the voice of God, to command their departure. Terror-stricken with his majestic presence, and impelled by sudden and deeply startled feeling, they would give way before him, as the waves yield to the might of the impending storm. It would then be natural and proper for him to cause the tables of the money changers to be overturned, and explain the whole by saying, "My house shall be called a house of prayer, but ye have made it a den of thieves." It is on this principle also, we are to explain his conduct with reference to the destruction of the herds of swine, in the country of the Gadarenes. If the owners were Jews, they were guilty of a breach of the law; if Gentiles, of

tempting the Jews to sin ; and it was therefore meet for our Saviour to punish their avarice, and to do it in such a manner as to produce a deep moral impression.

It has been thought, by some persons incapable of thinking justly, far less profoundly, upon the subject, that our Saviour evinced some degree of anger, if not of petulance, when he cursed the barren fig-tree. Never was a more egregious mistake. That was obviously a symbolical action, intended to teach a most impressive lesson, a lesson which it has taught for eighteen centuries, and which it will continue to teach till the end of time. Never was an action more calmly or more deliberately done, and none was ever better fitted to impress upon the minds of all, the overcoming power of faith, and the momentous distinction between the form of godliness and the power thereof.

But the gentleness and self-sacrificing generosity of Christ are obviously the most distinguishing traits in his character ; and these have impressed themselves, the most strongly, upon thoughtful and pure minded men. Though

he was rich, yet for our sakes he became poor. He was holy, harmless, undefiled. As a lamb he was led to the slaughter. He was wounded for our transgressions, he was bruised for our iniquities. When he was reviled, he reviled not again. He felt especially for the poor and the needy, the sick and the afflicted. He went about doing good ; and it was his daily business not only to teach the way of life, but to heal all manner of sickness and disease among the people. He was perpetually surrounded by the sons of want and of sorrow ; and he ever proved himself a good physician both to the body and the mind. He never performed a selfish or ungenerous deed. Indeed he never acted on his own behalf, that is, he lived for others, not for himself. Property he had none—fame none—rest none—joy none!—except the sublime one of doing good. He gave himself a sacrifice for the welfare of the world. He prayed even for his murderers:—"Father forgive them, for they know not what they do." Nay, he died for the redemption of those who cried out, *crucify him! crucify him!* In a word, he laid him-

self a victim on the altar of benevolence, and was consumed in the flames of his own love. May we not conclude then that the natural, the spontaneous feeling of every mind, was expressed by the Roman centurion, who when gazing upon the expiring Saviour, exclaimed, "*This was the Son of God!*"

But we proceed a step further, and inquire, whether Jesus was not absolutely *sinless*. By this we do not mean to affirm that he was free from all temptation to sin, or that he was destitute of those natural susceptibilities, which, if not controlled by a higher nature, would lead to sin; for we are expressly informed in the sacred Scriptures, that he was "tempted in all points like as we are, yet without sin." His nature was human, in the proper sense of the term, and he thence possessed all those susceptibilities, which, when unduly excited, ever lead to sin. Thus he was capable of temptation, at least from *without*. But he never sinned, that is to say, he uniformly overcame temptation. He was sinless in the sense of being free from all transgression, either in feeling or in action, and in having his suscep-

tibilities and powers in due proportion and harmony, the higher having a complete and constant mastery, the inferior being kept in due and permanent subordination. He was tempted, just as we are, yet without ever yielding to temptation. Further, he was not only sinless in the sense of being free from all transgression, either internal or external, but in possessing positive goodness, real perfection. His nature was embodied wisdom, and purity, and love. He was too wise to err, too just to do wrong, too good to be unkind. All the tendencies of his nature were lofty and beneficent. A divine repose reigned in his bosom, disturbed perhaps from without by the sins of others, but never really diminished, far less destroyed. That his whole nature was in harmony with the nature of God, nay, was one with that of God, who can doubt that believes his own words, or the words of his apostles ?

That the apostles regarded Christ as sinless, we have their own express testimony. They speak of him, in a special and most significant sense, as *the Holy One of God* ; as *the just* ; the *righteous* ; nay, as *the very Sun of right-*

*eousness; as the High Priest offering sacrifice for others, but not for himself; as the spotless Lamb of God; as made sin, but not sinful; as having no guile; as a perfect example to be followed; as holy, harmless, undefiled, and separate from sinners; as the light of the world; as the way, the truth, and the life; as the divine word; as made unto us wisdom, righteousness, sanctification and redemption; as endued with the spirit above measure; as possessed of all the fulness of God; as the image of the invisible God; as the brightness of the Father's glory and the express (exact) image of his person, (nature.)**

If Christ had not been sinless, as a High Priest it would have been necessary for him to offer sacrifice, and make atonement for himself; in which case he would have possessed no official superiority to the priests of the Old Testament dispensation. On this supposition also, "his death is vain, we are yet in our sins."

* Acts iii. 14—1 Pet. iii. 18—1 John ii. 1—Heb. vii. 27—1 Pet. i. 19—2 Cor. v. 21—1 Pet. ii. 22, v. 21—Heb. vii. 26—Luke ii. 32—John i. 9—John xiv. 6—John i. 1—1 Cor. i. 30—John iii. 34—Col. ii. 9—2 Cor. iv. 4—Heb. i. 3.

“For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens, who needeth not daily as those high priests to offer up sacrifice; for this he did once when he offered up himself. For the law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son (*how or what?* most assuredly without *infirmity* or *sin*) “who is consecrated forevermore.”*

But it was not, as Ulmann has well remarked, merely from the dogmatical point of view, that the apostles asserted the sinlessness of Christ. They did not deduce this as an inference from his official relations as the Messiah. “Their conviction rested upon a thorough knowledge of his life. They did not model the life of Jesus according to their own ideas, but their own ideas were by degrees modeled according to the instructions and life of Jesus.”

How was it possible for them, we might well inquire, to form the idea of a perfect being, and construct the narrative of his life in

* Heb. vii. 26, 27, 28.

exact correspondence with it? To write such a history, in which, by a train of well developed circumstances, and without any general description, or direct eulogium, a character so beautiful and perfect, and yet so new, so peculiar and wonderful, should be evolved, is a task transcending the powers of any man, far more of the fishermen of Galilee. It is obvious, however, that they did not transfer their ideas of goodness and greatness to the character of Christ, but they derived all the ideas of this kind which they had, from the contemplation of that character. At first they did not understand him. They were much perplexed by some of his actions, and appeared utterly incapable of comprehending others. It was only by degrees that they became acquainted with his true character. They did not, till after his death, really appreciate its unearthly beauty and perfection. Indeed they were as incapable of forming the idea of such a being, or constructing the corresponding history, as a rude peasant would be, to conceive and construct the dome of St. Peter's, or the temple of Minerva. But the apostles lived in the

actual presence of Jesus ; and although they could not well *comprehend* it for a time, they *felt* the power of his majestic perfection. They were attracted to him by an irresistible, all-transforming influence ; and while their minds were ennobled and inspired by means of it, they wrote only what they saw and heard and felt. The gospel narrative is an artless copy of a divine model, upon whose glorious features its authors had gazed with such intense and devout admiration, as to be capable of describing it with perfect accuracy. On this account the gospel narrative cannot be an *ideal* fiction. It were an absurdity in the nature of things to suppose it such ; for in this case, as Rousseau remarks, the performance would be as great a miracle as the hero of the story.

From this we deduce the inference, that the perfection of Jesus was real, was absolute. Had it never been asserted in the New Testament, the fact referred to would have demonstrated its existence.

We may form some conception of the purity of Christ by the perfection of his moral system ; for this cannot be regarded as the

mere result of invention. It must have been drawn from his heart; it is an emanation of his own purity and love. The moral code of Jesus is founded upon a universal principle, love to God, and love to man. It recognises all the relations of life, and makes provision for all the exigencies of humanity. It is universal in its character and claims, being equally applicable to men of all nations, of all capacities, and of all conditions. It begins with our inner nature, and perfectly controls all outward acts. It is framed at once for the life that now is, and for that which is to come. It binds us to God and to one another, and its result is perfect harmony of personal character and of social condition. Its direct tendency is to form the whole intelligent universe into one happy family, with God as the father of all, "above all, through all, and in all;" and thus to bring them into a state of perfect purity and universal benevolence. It is entirely adapted to the constitution of man, and issues in the perfection of his moral nature and social state. In a word, it makes it his interest and his happiness to be good, and fits him for a

more elevated condition of existence. But this moral code is only the expression of the character of Christ. His life illustrates his ethics, his ethics illustrate his life. His law is perfect, so is his example. *They are one!* And as this is the only perfect system of morals, Jesus is the only perfect man!

All feel that Jesus was humble, pre-eminently so. His disciples tell us that "he made himself of no reputation," that he was "meek and lowly in heart," and we find his entire conduct corresponding with this idea. But he claims a perfect oneness with God. He tells us that "he that hath seen him hath seen the Father;" that "he was in the Father and the Father in him," expressions indicating, at least, a profound consciousness, on his part, of complete moral harmony with God. He claims a purity, a perfection, an authority which can belong only to a sinless being; and it is most evident, he must have possessed such a character in order to be the Lord of the Christian dispensation, the sovereign of the conscience, the judge of the world. But all this he also claims, and Jehovah authenticates

the claim by the most stupendous miracles. "This is my beloved Son," is the decision of the Father, "in whom I am well pleased."*

Did our Saviour ever assume what did not belong to him, or could he fancy himself in possession of a purity to which he had no claim? His meekness, his humility, his perfect mastery of himself, his intimate knowledge of man, his clear and powerful comprehension of all moral truth, his self-sacrificing spirit, and the attestations of the Father, utterly forbid the supposition. Thus, we have all the evidence which the case admits, that *Jesus was absolutely sinless and perfect.*

* Matt. iii. 17.

CHAPTER II.

The higher nature of Jesus.—His divinity,—A representation at once of man and of God.—The fact attested by himself, by his apostles, by angels, by Jehovah, by the whole universe.—Revealed in his life, death and resurrection.—The contrasts in his character and history explained only upon this supposition.—Jesus the centre of his own religious system, and of the entire spiritual universe.—Thus proved to possess supreme divinity, by occupying the sphere and performing the functions of God.

Thus far we have considered Jesus chiefly as *a man*, as the representative of humanity, as an exhibition of what man ought to be, and of what under the action of divine laws, man is destined to become; but we ascend to a higher point, and maintain that Christ had another nature, a higher and more perfect existence, a more august majesty, a more wondrous perfection. He was not only *the Son of man*, but he was *the Son of God*. He was not only the representative of *humanity*, but the representative of *divinity*; and in this sense, he exhibited not only all the attributes of perfect

manhood, but those also of perfect *godhead*. Hence the design of his mission is complex ; first to show, by a manifestation the most peculiar and amazing, *what God is*, and secondly, *what man ought to be* ; and having done this, to open up the way, and to provide the means, by which we may be reconciled to the Father, and raised to the full perfection of our nature. “God is *in Christ* reconciling the world unto himself, not imputing unto men their trespasses.” And this is the very “*mystery* of his will, according to his good pleasure, which he hath purposed in himself, that in the dispensation of the fulness of times he might gather together in one all things *in Christ*, both which are in heaven and which are on earth, even in him.”*

This great fact is surely intimated by Christ himself, when in answer to the request of Philip, “Lord, show us the Father, and it sufficeth us,” he replied in those profoundly mysterious words, “He that hath seen me hath seen the Father, and how sayest thou then, show us the Father? Believest thou not

* 2. Cor. v. 19—Eph. i. 10.

that I am in the Father, and the Father in me? the words that I speak unto you, I speak not of myself, but the Father *that dwelleth in me*, he doeth the works.”* Now if Christ was not the proper representative of the Father, that is, an incarnate exhibition or manifestation of the godhead; if in other words, *all the fulness* of the divinity or godhead did not dwell in him bodily, what force or propriety could attach to his words? Nay rather, what fearful presumption, what awful blasphemy! Moreover, did not Jesus claim this high dignity when he presented himself to the world, as an object of *veneration* and *love*, as the *way*, the *truth* and the *life*, as the *Redeemer* at once of the body and the soul? Did he not claim it, when he controlled the visible and the invisible worlds, and asserted his dominion over death and hell? Did not all the apostles accept the claim by placing him at the head of the church, and describing his glory as the glory of the infinite God himself? “He who commanded the light to shine out of darkness hath shined into our hearts, to give us the light of the

* John xiv. 8, 11.

knowledge of the glory of God, in the face of Jesus.”* And thus, “beholding as in a glass *the glory* of the Lord, they were changed into the same image from glory to glory, even as by the Spirit of the Lord.”† Did not the angels accept the claim when they fell at his feet in adoring worship? Did not the great Jehovah himself accept it when he commanded them to do so? “And again when he bringeth in the first begotten from the dead he saith, and let all the angels of God worship him!”‡ Was it not attested by the whole universe, at the moment when he took the book and opened the seals, as described in the Apocalypse? “And when he had taken the book, the four living creatures, and the four and twenty elders,” (representatives of the angelic hierarchy and of the universal church,) “fell down before the Lamb, having every one of them harps and golden vials full of odors, which are the prayers of saints. And they sung a new song saying, Thou art worthy to take the book, and to open the seals thereof; for thou

* 2 Cor. iv. 6.

† 2 Cor. iii. 18.

‡ Heb. i. 7.

was slain, and hast redeemed us to God by thy blood out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests. And I beheld, and I heard the voice of many angels round about the throne, and the living creatures and the elders; and the number of them was ten thousand times ten thousand and thousands of thousands; saying with a loud voice: Worthy is the Lamb that was slain to receive power and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on earth, and under the earth, heard I saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne and to the Lamb forever and ever. And the four living creatures said, Amen! And the four and twenty elders fell down and worshipped him that liveth forever and ever.”*

This glory of Christ breaks forth, at intervals, in the history of his life, and is clearly manifested in the full revelation of his character as contained in the gospel narrative. While on

* Rev. v. 8, 14.

earth it was somewhat veiled, and he might seem, at times, to be an imperfect representative of God. But it appeared in the imposing circumstances which preceded and accompanied his birth, in his intuitive knowledge of the human heart, in the authoritative character of his teaching, in his immaculate purity, his boundless benevolence, in his perfect control not only of himself, but of all nature around him, and especially in his power over the invisible world. It shone out upon Mount Tabor, to the wondering gaze of his followers, Peter, James and John, to the whole of the apostles when he walked upon the waves of the sea, when he hushed the tempest with a word, when he gave sight to the blind, hearing to the deaf, speech to the dumb, soundness to the lame, life to the dead. It gleamed out with a resplendent lustre, when he conquered the agony of the cross, broke the barriers of the grave, and seizing the very gates of death, bore them triumphant to the skies. For, it was at this moment, that he really opened the book of fate, took his station at the head of the church, and sat down on the throne of

the universe. It was at this point of time, that he “rose up far above all principality and power, and might, and dominion, and every name that is named not only in this world but in that which is to come,” and that he received the homage and the praise of all the heavenly hosts.

True indeed, he was despised and rejected of men, a man of sorrows and acquainted with grief. He was beaten, spit upon, wounded and crucified! And this was the *very wonder* of his love! For he submitted to the whole *voluntarily*, as a sacrifice for the sins of the world. He did so, at the moment when he had all nature, and man, and spirits under his control; when he was ministered unto by angels; when he was recognised as the Son of God, as the Maker of the world, as the heir of all things, and as the judge of the quick and the dead. If this was not the case, what is the meaning of the apostle, when he says: “God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds; who being the brightness of his glory and the ex-

press image of his person, and upholding all things by the word of his power, when he had by himself," (by the sacrifice of himself) "purged our sins, sat down on the right hand of the majesty on high."* Yes, it behoved him in all things to be made like unto his brethren; and therefore he became a man in order that he might suffer and die, as the Lamb of God which taketh away the sin of the world. "The Word was made flesh and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth."†

He was the representative of man, and therefore he lived as a man, felt as a man, wept as a man, suffered as a man, died as a man; but he was also the representative of God, and therefore he lived and acted, reigned and conquered as a God. As the representative of man he submitted to the law, and yielded homage to the Father; as the representative of God, he asserted the authority of law, and claimed a right to universal dominion. As the representative of man, he was depress-

* Heb. i. 2, 4. † John i. 14.

ed and exalted, he was guided and controlled, he was aided and blest, he was consecrated and inspired, he was rejected and slain; as the representative of God, he was adored and feared, he was loved and trusted, he was recognised as the sovereign of the seraphim, and worshipped as *Lord of all*!

Who can deny, that while Jesus acted as if he were man, he also acted as if he were God? He spake and it was done, he commanded and it stood fast. The very demons obeyed him, and all the elements of nature submitted to his control. He yielded to death, so far at least as his human constitution was concerned; but he could not see corruption; and therefore, he rose again, in fulfilment of his own prediction: "Destroy this body, and in three days *I* will raise it up again." By this, he proved himself to be *the resurrection and the life*, and was "declared the Son of God with power;" a fact illustrated and enforced in the book of Revelation, where Jesus is represented as affirming, "I am Alpha and Omega, the first and the last;" as if he comprehended all existence within himself.

“I am Alpha and Omega, the Beginning and the Ending, saith the Lord, which is, and which was, and which is to come, the Almighty!”*

As the representative of God, Christ is the centre of his own religious system. To him gave all the prophets witness. To him all the apostles pointed. In him have all Christians believed. For him have all martyrs bled. The primitive disciples, according to the testimony of a heathen philosopher, sung hymns to him as God.† The dying Stephen worshipped him, when through the opening heavens, he gazed upon his glory, and exclaimed, “Into thy hands, O Lord, I commend my spirit!” The dying in all ages have hailed him as the portion of their souls. He has constituted the grand object of veneration and love to the universal church. He presides over it as his kingdom. He acts as its living head. He governs all its affairs. He constitutes its strength, its joy, and its song. To win Christ and be found in him, was the grand aim of the apostles. In comparison with this they count-

* Rev. i. 8.

† Pliny.

ed every thing loss. For this they labored, and suffered, and died. It was this which filled all their vision when they gazed into the future, and longed for the world beyond the grave. On earth they beheld his glory, and were changed into his image; and in heaven they hoped to see him face to face. "For to me to live is Christ and to die gain." "To be absent from the body is to be present with the Lord." "For it doth not yet appear what we shall be, but when *he* shall appear we shall be like him, for we shall *see him as he is.*"* Thus they lived in Christ, died in Christ, and hoped to be with him in glory forever. They loved him with a quenchless love, and were transported and blest whenever they could catch a glimpse of his glory. As the representative of the Father, and the image of the invisible God, he was the sun of their heaven, and the bliss of their hearts. In a word, to them, he was

"The sweetest, fairest one,
That eyes have seen or angels known."

But Christ is not only the centre of his own

* 1 John iii. 2.

religious system, but he occupies the same place in heaven, nay more, in the universe. The Bible represents him as constituting the centre of all minds and of all hearts, as seated upon the throne of God ; that is to say, as occupying the very sphere of supreme divinity. For, “he is before all things, and by him all things consist. By him were all things created, that are in heaven and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers ; all things were created by him and for him. And he is the Head of the body—the head over all things to the church, who is the beginning, the first born from the dead, that in all things he might have the pre-eminence.”* As the representative of the Father, he creates, he sustains, he governs, he destroys, he gives life, he judges the quick and the dead, he receives the homage of the church, of angels, of the universe : in a word, he is represented as “ *God over all, blessed forever.*” So that the prophet does not indulge in hyperbole and exaggeration, when regarding him as

* Col. i. 16, 17, &c.

the representative of the Supreme Divinity, he describes him as the *Wonderful*, the *Counsellor*, the *Mighty God*, the *Everlasting Father*, and the *Prince of Peace* ; and Robert Hall only expresses the obvious doctrine of revelation, when he says, that “ the mysterious constitution of the person of Christ, is the stupendous link which unites God and man, and heaven and earth ; that this is the mystic ladder on which the angels of God ascended and descended, whose foot is on a level with the dust, and whose summit penetrates the inmost recesses of an unapproachable splendor ! ” *

But permit us to remark, if Jesus Christ, in order to be a proper representative of man must himself be a man, it follows with the force of demonstration, that in order to be a proper representative of God, he must be God. For, to occupy the centre of truth, to be the great object of interest, of affection, veneration and confidence to the universal church, to sit on the throne of the universe, to govern in the kingdom of grace, to possess the

* Works, vol. 1, p. 265.

keys of hell and of death, to create and to control the visible and the invisible worlds, to receive the homage of heaven and of earth, and finally to judge the quick and the dead, is the prerogative only of the Supreme God. There is a sense then, profound, mysterious, inexplicable, in which *God is in Christ*, and in which *Christ is God*. “Great is the mystery of godliness. God was manifest in the flesh, seen of angels, justified in the spirit, believed on in the world, received up into glory.”*

* 1 Tim. iii. 16.

CHAPTER III.

The mystery of the Incarnation to be received as a simple fact, proved by adequate testimony.—None fully understand it.—All modes of expressing it imperfect.—Science cannot aid us in fathoming its depths.—The Inductive and Transcendental Philosophies equally at fault here.—The limit of our faculties.—But while we cannot comprehend the Ontology of the doctrine, its moral and practical bearings may be well understood and appreciated.—Jesus the most glorious revelation of God.—The relation of his divinity to the efficacy of his atonement.—A reply to the objections that the doctrine represents God as punishing himself; that it is inconsistent with the divine Unity, and that Jesus disclaimed it.—The transcendental theory considered.—Opinions of Mr. Emerson, Mr. Brownson, and Mr. Parker.

At this point of our inquiry, we have reached the conclusion, that Jesus is at once perfect man, and perfect God. “The word was made flesh, and dwelt among us.” “He took not upon him the nature of angels, but the seed of Abraham.” “God was manifest in the flesh.” “He was found in the likeness of man.” This is a great and most won-

derful truth, to be received with the profoundest reverence, on the simple testimony of divine revelation. It is probable, however, that none *adequately* understand it, even as a simple fact; and therefore, all modes of expressing it, except those which are literally scriptural, must be very imperfect. Human language, even in its best state, is exceedingly vague and feeble, especially when it is used to express essential facts and spiritual truths. Besides, we are too much accustomed to form even our loftiest conceptions, through the medium of material forms, and outward phenomena, that it need not surprise us, if they should always be narrow, and very frequently false. Hence we have ever felt dissatisfied with all attempted explanations of the transcendent mystery under consideration, and especially with the metaphysical distinctions which have been made, in connexion with it, respecting *being* and *substance*, *nature* and *person*, *entity*, and *hypostasis*. We view it as a mere fact, established by its appropriate evidence, and feel that we are not competent to discuss or appreciate its relations to the

absolute nature and infinite essence of the Deity. Whether the nature of Jesus is *Homousion* or *Homoiousion* with that of the Father, whether he is to be regarded as one person or two, or two persons in one, we are not careful to say. The whole subject is involved in mystery, which, in the present condition of our knowledge, we cannot penetrate. "Who can by searching find out God, who can find out the Almighty unto perfection? It is higher than heaven, what can *we* do, deeper than hell, what can *we* know? the measure thereof is longer than the earth and broader than the sea." Science cannot aid us in a case like this; for her range is limited by the capacities of the finite mind. She may discover the infinite, but she cannot fathom it. She can neither analyze its nature nor comprehend its mystery. The inductive philosophy cannot aid us; for her province is confined to the outward and the phenomenal. She tells us of relations and changes, of quantities and forms, of attributes and affections, and intimates, as her last result, that these belong to beings and substances, or what she

chooses to denominate such ; but she does not even pretend to enter the infinite or explain the natures and essences of things. Upon their absolute constitution and mode of existence she is dumb as the grave. Nor can the transcendental philosophy assist us ; for while she professes to construct a bridge from the relative to the absolute, the phenomenal to the actual, the finite to the infinite, she cannot tell what *the actual, the absolute, the infinite* really is. She sees it by means of the *spontaneous reason*, but she cannot describe it. To her it is nothing more than a grand, ineffable reality, with august and overwhelming attributes of power, intelligence and will, but further than this, she cannot tell *how* it is, or *what* it is. How little then ought it to surprise us that the apostles should have spoken of the *incarnation* of Jesus as “the mystery of Christ and of God,” as *the very secret of religion*, (*μυστήριον ευσεβείας*,) and that one of the prophets should have described the Messiah as THE WONDERFUL !

That Jesus is one with God, by a special and indescribable connexion which exists be-

tween the Divinity and no other being in the universe, we are compelled, from the obvious testimony of the sacred scriptures, to believe. In this sense we regard him as equal with God, as divine, and therefore uncreated and eternal, "God over all blessed forever." That he is one with man, and that divinity is hence associated with humanity, by a special and mysterious tie, we are also bound to believe, and thence conclude that, in some respects, Jesus the Son is inferior to God the Father.* But beyond this simple statement of what seem to be the great facts in the case, neither our philosophy nor our religion will permit us to go. Here we find the limit of our powers; and although we might yearn, with strange and intense desire, to pass beyond the boundary which separates the known from the unknown, we must pause, in adoring reverence, upon the verge of that mysterious ocean which stretches far into infinitude and eternity.

But while we cannot understand the mystery of the incarnation, in its *ontological* or

* "The Father is greater than I."

metaphysical relations, we can understand it in those which are religious or practical. Here, for example, we see the *brightest manifestation* of the invisible God. It is from this source we form the clearest and loftiest conceptions of his power, his purity and his love. As the image of the Father, Jesus is a living and breathing incarnation of the divine perfection. An abstract and incorporeal Deity, a Spirit, all power, all purity, all love, a spirit infinite, unbounded, and immortal, is a grand conception well fitted to expand the mind; but to see that Spirit, embodied in human form, to hear him speak in tones of compassion, to behold him wandering among men, as their brother and friend, to look upon him as he dies for the guilty, to see him "face to face," and feel the warm breath of his sympathy stirring the responding affection of our hearts, is to form an idea of God, which melts, subdues and blesses the soul. The material creation, with its mountains and seas, its woods and streams, its azure sky and sparkling stars, revealed in the light of the sun, exhibits the glory of God, and constitutes a silent revelation of truth.

But in the natural and moral greatness of the Son of God, all radiant as he is with the light of a living perfection, there is a revelation of the divine glory brighter and more beautiful by far.

“ Here love immortal leaves the sky,
To wipe the weeping mourner’s eye,
And give the weary rest !”

It is obvious also, that the mysterious constitution of the person of Jesus, as human and divine, bears an intimate relation to the efficacy of his sufferings, as a sacrificial victim. His humanity gave him a capacity to suffer, and by this means to make an atonement for sin. “ It behoved him in *all things*, to be made like unto his brethren, that he might be a merciful and faithful High Priest, in things pertaining to God.” Since therefore they are “ partakers of flesh and blood,” it was necessary for him also “ to take part of the same, that through death he might destroy him that had the power of death, that is the devil, and deliver them who through fear of death were all their life time subject to bondage.” On the other hand, his divinity gave infinite dig-

nity to his sufferings, and rendered his atonement available. "He who knew no sin was made sin for us, that we might be made the righteousness of God in him." He did not therefore suffer on his own account,—he suffered for us. Our iniquities were laid upon him as a proper "sacrifice for sin." For "once in the end of the world hath Christ appeared to put away sin by the sacrifice of himself."* This is the doctrine of *substitution*, of *atonement*, or *propitiation*, so clearly taught in the sacred scriptures, and so precious to the hearts of Christians.

But it is asked, what is the precise relation in which the divinity of Christ stands to his sufferings? Was it absolutely necessary to their efficacy; and if so, how did it contribute to such a result? Whether we can reply to this with entire satisfaction, we will not affirm; for it strikes us with some force, that having a relation rather to God than to us, it may not be clearly revealed in what manner the divinity of Christ gave efficacy to his atonement. Surely it is sufficient for us to

* Heb. vii. 26—2 Cor. v. 21—Heb. ix. 26.

know, that the connexion referred to really exists, that God sees it and is satisfied with it, even if we cannot, in all respects, fully understand it. Still there are some considerations connected with this question, which at least contribute somewhat towards its elucidation. In this connexion, it may perhaps be admitted, that the higher nature of Jesus could not suffer ; and yet, it seems to us, that there can be no certainty as to the correctness of such a proposition. It does not strike us as a just or philosophical method of speaking upon the subject, notwithstanding it is so very common. It looks like an attempt to be wise above that which is written. It is certainly dogmatizing upon a subject which none can understand. Be this, however, as it may, will it not be granted, that *Jesus Christ*, whatever the constitution of his person, ought to be regarded as *one*, and his sufferings those of a simple, indivisible being ? Are they not spoken of as such, in the sacred scriptures ; and what right have we to suggest distinctions, which are not recognised there, and which, after all, may be mere metaphysical fancies ? Let us

look at the subject practically, just as the apostles looked at it, just as all devout Christians have ever looked at it. If then Jesus was God manifest in the flesh, his sufferings, from that very fact, possessed infinite and unspeakable dignity. They were the sufferings not of a mere man, not even of an angel, but of one whom angels and men adore. Even if the divinity did not suffer, (supposing this a just method of speaking,) did not the fact of his possessing a higher nature, by virtue of his relation to the godhead, give to his sufferings a peculiarity and a power, which could attach to those of no other being in the universe? Metaphysical speculations apart, this, we think, will generally be deemed a natural and common sense view of the subject. It seems to fill and satisfy the mind. Moreover, this is the precise light in which the writers of the New Testament present the subject. “Herein is love—that he gave his *own Son* to be a propitiation for our sins.” “Who through the *eternal Spirit* offered himself unto God.” “Such a High Priest became us—who is made higher than the heavens.” “He suffered the

just for the unjust.” “Though he was *rich* yet for our sakes he became poor.” “Redeemed not with corruptible things, as silver and gold, but with the *precious blood of Jesus Christ.*” “Who being in the form of God, thought it not robbery (injustice ἀρπαγμα,)—or as some distinguished scholars have rendered it, “a thing to be eagerly retained or caught at”—that is to be insisted upon, or made use of, in his humiliation, “to be equal with God, but made himself of no reputation, and *took on him the form of a servant*, and was *made in the likeness of man*, and being found in fashion *as a man*, he *humbled himself*, and became *obedient unto death, even the death of the cross.*”*

As the mediator between God and man, it behoved Jesus to sustain an intimate relation to both. To represent the godhead, and sustain the rights of the supreme authority and power, to vindicate the law, and uphold the government of God among men, it was absolutely necessary that he should be *divine*. But to represent humanity—to appear before God on

* Phil. ii. 6.

our behalf, to sustain our interests, to suffer in our stead, to make an atonement for our sins, it was equally necessary that he should be *human*. This fact then establishes an obvious connexion between the dignity of his person, and the efficacy of his atonement. A mediator or priest who should stand between the sovereign ruler of the universe, and his revolted subjects, and offer sacrifice for the guilty, must unite a participation of divine and human attributes, must prove himself to be at once the Son of man, and the Son of God. "For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made *higher than the heavens*;" yet, "it behoved him in all things to be made like unto his brethren, that he might be a merciful and faithful High Priest in things pertaining to God;" and hence he became a partaker of "flesh and blood."*

How unsuitable it would be for any individual, however distinguished, or a corporation of any sort, or a little German principality, to act as mediator, in a case of difficulty be-

* Heb. iv. 14, 15—vii. 26.

tween two great nations, such as France and England, or France and America! But a government, which has intimate connexions with both, and commands their confidence, might perform this office with dignity and success. How inconsistent then, with all our ideas of propriety, would it be, for a man or an angel to presume to appear between the Great God, and his guilty offspring, and representing at once the interests of both, to attempt a reconciliation between them! What value could attach to *his* claims,—what efficacy to *his* sufferings, in a case of such august and transcendent magnitude? No! we cannot confide in such a mediation! The exigency is one which infinite wisdom and infinite power alone can meet. God himself must furnish the means and instrumentality of reconciliation. “For what the law could not do, in that it was weak through the flesh, God sending *his own Son*, in the *likeness* of sinful flesh, and for sin, (a sin offering) condemned sin in the flesh.”* “God was *in Christ* reconciling the world unto himself.”†

* Rom. viii. 3, 4.

† 2 Cor. v. 19.

It is often absurdly and ungenerously urged in opposition to the doctrine of our Saviour's divinity, in connexion with that of the atonement, that it represents God as punishing himself. We grant indeed that he made the nearest approach to self-sacrifice, to self-punishment, if you please, which it was possible to make, when he yielded his only begotten Son to the agonies of crucifixion. If this were not the case, the sacred volume gives us a false impression of his love as revealed in the sacrifice of Jesus. It is *God*, is it not? "that commendeth his love towards us in that while we were yet sinners *Christ* died for us." The church has ever felt this, and the grand secret of her devotion and gratitude is summed up in the words of the apostle:—"We love him, because he first loved us."

But is it not a false representation of the case, to say that God inflicted punishment on the person of his Son? The scriptures do not speak of it in this manner, and judicious evangelical Christians do not so represent it. Punishment is not always a positive infliction on the part of God,—it is often only

the necessary result of the action of certain laws. Jesus was sinless, yet he suffered. And why? Because he was “made a curse for us.” Not, however, by the infliction of the Deity,—but by the natural action of those laws which we had violated, and under which, Jesus placed himself, as a propitiatory victim. It was by a voluntary assumption of humanity,—by coming into the world, as one of a condemned race,—by putting himself in the place of the guilty, that he suffered and died. His sufferings were matter of obedience, of voluntary and cheerful submission, and cannot therefore have been either unnecessary or unjust. Nor are they to be regarded as a commercial, but a moral equivalent for those which we ought to endure; that is, they are an expiation, or an atonement, such as God is pleased to accept on the behalf of the penitent. Whether therefore the idea of punishment as inflicted by the Deity should enter into that of *expiation* or *atonement*, may be very justly doubted. Yet there is a mystery connected with this subject, at once profound and awful. The “passion” of Jesus was obviously peculiar. In the

garden and on the cross, he suffered an agony, the most intense and unspeakable,—an agony, expressed in that strange and startling prayer, “My God, my God, why hast thou forsaken me?”

It is further urged against this great truth, that it is inconsistent with the doctrine of the divine unity. We meet this with an unhesitating denial, for the same Bible which reveals the one, reveals also the other. Those, therefore, who believe in the divinity of Christ, believe also in the unity of God. To us, as well as to the Unitarian, there is but *one God*. This, however, is not a question to be settled by figures; and hence we do not say that *one is three*, or three one, as some absurdly charge us; but we do say that the Father is God, the Son is God, and the Holy Ghost is God, and there we leave it. Could the question be determined by a mathematical computation, or an algebraic process, it would have been settled long ago; and it seems to us high time, that the divinity of Christ were attacked on other grounds than those, which every one must admit, have nothing to do with the sub-

ject. Our views of this mystery are such as to be consistent with the doctrine of the divine unity. We may not, in our present condition, with imperfect knowledge and limited capacity, be able to show how Jesus can be God, and yet there be only one Supreme divinity, that is to say, we may not understand the metaphysics or ontology of the case. We have not probably arrived at the ultimate facts or principles involved in it; and hence both on scriptural and philosophical grounds, we simply maintain the facts, as revealed or proved by adequate evidence, and wait for a higher condition of being to explain the whole. The word *Trinity*, *tri-unity* has been used as a formula to express our belief upon this subject, yet many of us do not like the term, as it is imperfect and vague, and liable to be misunderstood. It seems also to involve a sort of explanation of a mystery, upon which the sacred writers are silent, as if there were three in one, and one in three. For our part we agree with Luther, who said: "The word Trinity sounds oddly and is a human inven-

tion.”* But we are interested here more about things than words; and while we make this admission, we cannot withhold our contempt from that rash and irreligious temerity which sweeps away the entire mystery of this awful subject, and maintains that there is nothing strange or inexplicable in the person and constitution of the Son of God.

But it is still more earnestly objected that Jesus himself disavowed the high claims which we have imputed to him. In proof of this we are referred, especially, to the explanation which he furnished touching his relation to the Father, when the Jews charged him with a blasphemous assumption of the divine prerogatives.† “How long,” said they, “dost thou make us to doubt. If thou be the Christ, tell us plainly.” In reply, he refers them to what he had already said upon the subject, and to “the works” which he had performed in attestation of his claims. But he knew well that the difficulty lay not in anything without them, but in the state of their hearts. They

* Calvin expresses a similar judgment.

† John x. 24, 29.

were not “of his sheep,” and could not “hear his voice.” Hence he adds: “My sheep hear my voice, and I know them, and they follow me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand. My Father which gave them me is greater than all; and no man is able to pluck them out of my Father’s hand.” Here, it will be perceived, Jesus affirms of himself what he also affirms of the Father,—bringing out the grand truth of his identity with the Father; and thus claiming to be the Messiah—the Son and representative of the Father, in the very highest sense of the words. “I and my Father are *one!*” is his brief and pregnant method of expressing it. “Then the Jews took up stones again to stone him. Jesus answered them, many good works have I shown you from my Father; for which of these works do ye stone me? The Jews answered him, saying, For a good work we stone thee not, but for *blasphemy*; and because that thou, *being a man, makest thyself God*. Jesus answered them, is it not written in your law, I said ye

are gods? If ye call them gods unto whom the word of God came, and the scriptures cannot be broken; say ye of him whom the Father hath sent into the world, thou blasphemest, because I said, I am the Son of God? If I do not the works of my Father, believe me not. But if do, though ye believe me not, believe the works: that ye may know and believe that the Father is *in me*, and *I in Him*." Now what is it that our Saviour disclaims in this passage? Is it that he was not entitled to be denominated *the* Son of God?—that he was not *one* with the Father?—that the Jews were mistaken as to the nature of his claim, and that he was not therefore *God manifest in the flesh*? No! he rather vindicates his title to these high distinctions. It is true, he refers to a case in which judges or princes were called gods, (Elohim) in an inferior sense, as representatives of God in matters of civil government and justice. But he most clearly intimates that he bore the title in a higher sense. If they were called gods to whom the word of God came, why say ye of him, who is the anointed Messiah, the

sanctified or consecrated of the Father, the messenger of the covenant, the eternal word, thou blasphemest, because I said, I am the Son of God, and therefore one with God? Look at my works. Do they not prove the propriety of my claim? Do they not evince that “the Father is in me, and I in Him?” Is not this the meaning of our Saviour fully brought out? Could it with any propriety be said of the ancient judges and princes of Israel that they were *one with God*? No, the word of God merely came to them. Theirs was an inferior and delegated authority. But Jesus was *the word* itself,—the very brightness of the Father’s glory, and the express image of his person; and if judges and princes bore the title of Elohim, (God) with how much greater propriety might Jesus bear it? Thus, it must be obvious that he disavows nothing, but rather vindicates the propriety of his exalted claims. The Jews understood it so; and hence it is added, with peculiar significance: — “Therefore they sought again to take him, but he escaped out of their hands.” With their views, that is,

deeming him a mere man, it is not surprising that they believed him guilty of blasphemy, in claiming to be one with God, and thence, notwithstanding his explanation, they were ready to stone him to death.

On another occasion Jesus vindicated the propriety of his working on the Sabbath day, on the ground that the Almighty, in the control and management of the universe, did the same. "My Father worketh hitherto, and I work." This was esteemed by the Jews as equivalent to the claim of supreme divinity. "Therefore the Jews sought the more to kill him, because he not only had broken the Sabbath, but said also that *God* was his Father, *making himself equal with God*. Then answered Jesus and said unto them: The Son can do nothing of himself, but what he seeth the Father do. For the Father loveth the Son and showeth him all things that himself doeth, and he will show him greater things than these, (the works he had just performed,) that ye may marvel."* It is maintained, that here again Jesus disclaims supreme divinity. But

* John v. 17, 20.

we submit whether this is not an obvious mistake; for he seems to us rather to affirm his divinity. What he disclaims, is not identity with God, equality with the Father, but *independence* of God, separate existence and authority. The Son can do nothing of *himself*, that is, independently of the Father, or differently from the Father. They are one,—the Son feels as the Father feels, acts as the Father acts. The Jews charged Jesus with setting up a separate and exclusive authority; and had he not been the Son of God, and therefore *one* with God, this charge would have been just. He takes pains therefore to show them that he acted in connexion with the Father, and that he did neither more nor less than what the Father did. “For whatsoever things he doeth, these doeth the Son likewise.” Then borrowing an illustration from what ordinarily occurs between a father and a son, he says:—“For the Father loveth the Son, and sheweth him all things that himself doeth, and he will show him greater things than these, that ye may marvel.” Hence the most stupendous works of the Deity, such as quick-

ening the dead, renovating the heart, and judging the world, are those also which are performed by the Son. “For as the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment to the Son, that all men should *honor the Son, even as they honor the Father.* * * * * Verily, verily I say unto you, the hour is coming, yea now is, when the dead shall hear the voice of the Son of God, and they that hear shall live. For as the Father hath *life in himself*, so hath he given to the Son to have life in himself.” How could this be done, except by uniting the godhead with the humanity of Jesus? Independent life, and the power of communicating life, is the highest and most essential prerogative of God. Thus then it pleased the Father that *in the man* Jesus should *all fulness dwell*; “in him dwelleth all the *fulness* of the godhead, (*θεοτήτος* divinity,) *bodily* ;” and thence he is the head over all things to the church. “For as the Father hath life in himself, so hath he given to the Son to have life

in himself; and hath given him authority to execute judgment also, because he is the Son of man,"—*because he is the Messiah.* "Marvel not at this," he adds, "for the hour is coming when all that are in their graves shall hear the voice of the Son of man, and shall come forth; they that have done good, to the resurrection of life, they that have done evil to the resurrection of damnation." But, in conclusion, he shows that all this would take place in harmony with the mind of the Father, that the Son could do nothing of himself, that he must ever maintain the single and supreme authority of the Father, and act in harmony with the counsels of his will. "I can of mine own self do nothing; as I hear I judge; and my judgment is just; because I seek not mine own will, but the will of him that sent me." No, Jesus has no independent and exclusive will, no separate and undivided interests. He is *one* with the Father, one in nature, one in purpose, one in action. And therefore, *all men should honor the Son, even as they honor the Father.*

It has been customary, of late, for some

of those who adopt the new *spiritual philosophy*, to represent the common view of the divinity of Jesus as narrow and empirical. Well, it may be so, for aught that we know; for alas! we understand little of this vast and ineffable mystery. We have not words to speak of it as we ought. It *transcends* our widest and loftiest comprehension. But this is all we can say regarding it. Our inmost heart adores the mystery; but our reason cannot fathom its depths. The transcendentalists, however, seem to understand it thoroughly, and in our judgment, divest it of all its mystery, of all its glory. We may be wrong, but this is our judgment. Man, they say, is divine, because he has the power of comprehending truths beyond the finite limits of his own mind. Reason is God in the soul, not by a figure of speech, but really and literally. For reason, comprehending the infinite, cannot belong to men at all; it is superhuman, it is divine. Hence Jesus, the best and the greatest, is the brightest manifestation of God. He is the most divine, the most godlike of all. But he differs not, in this respect, from

other men, from any man, except in *degree*. “The essence of our being,” says Carlyle, “the mystery in us that calls itself ‘*I*,’—ah, what words have we for such things? is a breath of heaven; the highest Being *reveals* himself in man. This body, these faculties, this life of ours, is not all as a *vesture* for that unnamed? ‘There is but one temple in the universe,’ says the devout Novalis, ‘and that is the *bddy* of man. Nothing is holier than that high form. Bending *before men* is a reverence done to this Revelation in the Flesh. We touch *heaven*, when we lay our hand upon a *human body*!’ This sounds much like a mere flash of rhetoric; but it is not so. If well meditated, it will turn out to be a scientific fact; the expression, in such words as can be had, of the actual truth of the thing. *We* are the miracle of miracles—the great inscrutable mystery of God.” Hence, he adds:—“Worship of a hero is transcendent admiration of a great man. I say great men are still admirable; I say, there is at bottom, nothing else admirable! No nobler feeling than this of admiration for one higher than himself dwells in man. It

is to this hour, and at all hours, the vivifying influence of man's life. *Religion* I find stands upon it; not Paganism only, but far higher and truer religions—all religion hitherto known.—Hero-worship, heartfelt, prostrate admiration, submission, burning, boundless, for a noblest, godlike Form of Man, is it not the germ of Christianity itself? The greatest of all Heroes is One whom we do not name here.”*

Such is the transcendental theory of our Lord's divinity, a small affair when reduced to its last analysis, and stripped of the pomp of words with which it is invested. Such is the theory of those German transcendentalists who make the whole Bible a mythos—Jesus the Prometheus of Christianity—and vice only the other side of virtue. Such is the theory of Ralph Waldo Emerson, who informs us, that the spirit of devotion is “identical with the law of gravitation,” that it is “mountain air, and the embalmer of the world,—that it is myrrh, and storax, and chlorine, and rosemary;” and insists that the *historical Christ*

* Heroes and Hero Worship, pp. 12, 13.

ought to be discarded, and religion sought not in the revelation of the Bible, but in the revelation of the heart. Such also is the theory of O. A. Brownson, notwithstanding all his pretensions to orthodoxy, and of Theodore Parker also, who, in the garb of a minister of Jesus Christ, has so unblushingly taught the principles of infidelity. For one and all they deny the miracles of Jesus,—impugn the inspiration of the scriptures, and oppose the proper deity and atonement of Christ. “*The true Christianity*, says Mr. Emerson,—“a faith like Christ’s in *the infinitude of man*,—is lost. None believeth in *the* soul of man, but only in some man or person old and departed”—that is in *Jesus Christ*.* Mr. Parker of Roxbury tells us that Christianity would have been the same, had the Old Testament perished—had Jesus wrought no miracle, had he never been regarded as divine, and instead of dying in Jerusalem, had lived and taught in Athens.† He tells us that there is “a difference between the Christ of Matthew and of John ;”‡—

*See his Address before the Divinity School, Cambridge.

†Sermon p. 26—2. p. 26.

that “Christianity does not rest on the infallible authority of the New Testament”—nor even on “the personal authority of Jesus;”—*3 that we have committed great folly in “making him an idol and bowing the knee before him;”4—that we take “a heathen view when we make him a God,—the Son of God in a peculiar and exclusive sense;”5—that doctrines, precepts and ordinances are utterly useless, and that the “only Christianity is what holy men (‘such holy men as he, or other *devout* infidels’) feel in the heart;”6—that the Bible is “our servant, and not our master;” that we ought to reverence our own inspirations more than “those holy words *spoken* by godly men of old;”7—that Jesus is “the brother of man and not the despot (‘the sovereign’) of the soul;”8—that we are “saved not by the Christ who lived so blameless and beautiful eighteen centuries ago, but by the Christ we form in our hearts and live out in our daily life;”9—that Jesus “did not exhaust the fulness of God, so that he could

* 3 Sermon p. 28—4. p. 32—5. p. 34—6. p. 40—7. p. 41—8. p. 41—9. p. 42—10. p. 41.

create none greater,"—and hence that men as great as he, and even greater, may yet appear on the earth.*—So then we are to revere *God* in man, in ourselves; nay more, we are to prefer our own inspirations to the teachings of Jesus. Distrusting the Bible, and forgetting the Spirit of God, we are to trust ourselves, and obey *the oracle* in our own hearts. But what saith the true and faithful witness upon this subject? “Cease from man whose breath is in his nostrils, for wherein is he to be accounted of? *Worship God!*” *Him only shalt thou serve!* The infinite is not in man, any more than aught else of which he can form a conception. You might as well maintain that the sun and the stars, the mountains and the seas are in man, because he can form the conception of them, as to say that the infinite, including God and his attributes of omniscience, omnipotence and eternity, is in man because he can form the conception of that mighty truth. This is a sheer philosophical fiction, a dream of the fancy, decked out in gaudy colors, and fit only to impose upon

* Sermon p. 31.

the mystical, the sentimental and the visionary. We are amazed that it should have been entertained by men of sound minds; nay more, we can scarcely believe that their minds *are* sound. It seems as if some strange hallucination had come upon them; that they were dreamers and not thinkers, poets and not philosophers. They appear wise, most wondrously so! Their words are grave, and solemn and touching! The tones of their voice are earnest, authoritative, and oracular! In their judgment, too, all other men are in the dark,—are narrow, local, outward, empirical! nay more, are insincere and false! Over every study, in every book, upon every pulpit, and upon every forehead, they see written **EMPTINESS—DECEIT!** Ah me! what is man? Where is his wisdom? Where is his power? He professes to know every thing, but he knows nothing. He attempts to scale the heavens, but sinks to the depths of hell. And never did any one utter truer philosophy than the Apostle, when he said:—“The foolishness of God is wiser than men; and the weakness of God is stronger than men!”

CHAPTER IV.

Claims of Jesus as a prophet or teacher.—Immeasurably superior to all other prophets.—The perfection and perpetuity of his dispensation.—Transcendental views upon this subject.—Christianity not night, nor twilight, but “perfect day.”—Its glory and permanence.—*Claims of Jesus as a priest.*—Not an earth-born, imperfect, and temporary priest.—The exalted nature of his claims discovered in the dignity of his official character; in the worth of his sacrifice; and in the magnificence of the temple wherein he officiates.—*Claims of Jesus as a King.*—Entitled to kingly honor both as the representative of man and of God.—His dominion supreme and universal.—Involves the doctrine of his divinity.—Unitarian concessions.—The reign of Jesus not a despotism, but a legitimate sovereignty.—Conclusion.

Thus far, we have considered the claims of Jesus, in a general way. We now propose very briefly, to consider them with reference to some specific aspects of his character. It is customary, in the sacred scriptures, to represent him in three special relations, or offices; first as a Prophet or Teacher; secondly, as a Priest or Mediator; thirdly, as a King or

Ruler. What then are his claims in these respects ?

(I.) As a *Prophet* or *Teacher*. In the estimation of the universal church, both in ancient and in modern times, Jesus has ever been regarded as pre-eminently *the Teacher, the Master, the Prophet!* In this character he stands immeasurably superior to all that preceded him or that will come after him. As the sun among the stars, so is Jesus among the teachers of the church. They revolve around him as their centre, and reflect his all-pervading light. To him all the ancient prophets “bear witness.” They represent him as the *Light* of the world and the *Glory* of Israel. In this respect they cheerfully allow his excelling glory ; and never rise to such lofty strains of eloquence, as when describing the perfection and perpetuity of his dispensation. Moses was the greatest of the ancient seers, but he was “a servant only,” as Paul strikingly argues, in his Epistle to the Hebrews, while Jesus is “a son over his own house,” presiding there and regulating its affairs with the power and authority of

supreme possession. Jehovah spoke to Moses “face to face,” but he dwelt in Jesus, as the very *Shekinah* of his presence. Moses came down from the mount to reveal the will of God to his ancient people, but Jesus came forth from the bosom of the Father, to make him known to men. Moses spoke the word as he received it from the Lord, but Jesus was himself *the Word*, made visible in human form. Moses wrote the law on tables of stone, Jesus writes it on “the fleshly tables of the heart.” Moses guided the people to the borders of the promised land, and pointed to Canaan as the place of rest, but Jesus takes his followers through death and the grave, and crowns them with immortality in the skies. “I die,—but God will be with you!” Moses might have said at his departure; but Jesus, before his crucifixion, declared to his disciples, “Lo, I am with you always, even unto the end of the world!” John the Baptist was one of the greatest of men, one of the most august of the more recent prophets. But he was only the herald of the Lord, and even deemed himself unworthy to stoop down and

unloose the sandals of his master. Though he was a “burning and shining light,” he ever turned the attention of the people from himself, to Him whom he touchingly described as “the Lamb of God which taketh away the sin of the world.” Paul was a prophet of high inspiration and mighty eloquence ; but he gloried only in the cross of Christ. In his own estimation, he was nothing, while Jesus was “all in all.” “To me to live is Christ, and to die gain,” is the sublime and touching expression of his entire devotion to his cause. The beloved disciple, who looked into the very secrets of eternity, and described, in language of surpassing power and beauty, the glories of the heavenly state, fell at the feet of the Messiah as one dead. He lost sight of all other considerations in the one grand and all blissful expectation of his second advent, and expressed his own burning emotions upon the subject, as well as those of the universal church, when he said: *Come Lord Jesus! Come quickly, Amen!*

All the ancient prophets received communications from God, at separate times and in

divers parcels, in a sort of insulated and fragmentary way ; but Jesus knew the secrets of the Father, and made known his whole will to man. They reflected the scattered rays of the great central light, but he was that light itself,—the very *brightness* of the Father's glory. They possessed the spirit in measure, he without measure. They were filled with a portion of the divine wisdom, he with all the fulness of the godhead.

As a divine prophet Jesus abrogated the law of ceremonies, and introduced a new spiritual economy, to be extended through the whole earth and perpetuated to the end of time. With this view, he revealed the entire “mind of God,” touching *doctrines, precepts, and ordinances*, and ratified the whole by the sanctions of the supreme authority. The apostles were only his organs and instruments for the completion of this work. He laid its foundation, and furnished the materials and outline, while they raised the superstructure under his immediate influence and control. Hence they ever spoke and wrote in the name of Jesus, and under the inspiration of his

grace. He furnished their commission and sanctioned their claims, by the most stupendous miracles. It is to this the apostle refers when he says :—"How shall we escape, if we neglect so great salvation; which at the first *began* to be spoken by the Lord, and was confirmed unto us by them who heard him, God also bearing them witness both with signs and wonders and divers miracles, and gifts of the Holy Ghost, according to his own will."* Their letters to the churches were letters from Jesus, imbued with his spirit and sanctioned by his authority. Hence they could say, "We speak that we *do know*, and testify that we have seen." Being conscious of a divine inspiration, and the power of working miracles, they claimed to be "apostles, not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead."† What they spoke and wrote in their own name, and as the result of their own natural judgment, they took pains to distinguish from that which they spoke, in the name of Jesus, and as the result

* Heb. ii. 3, 4.

† 1 Cor. i. 1.

of that special inspiration which he had promised them; while they proved the validity of the whole by working miracles in his name.

“We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty, when there came such a voice to him from the excellent glory,—this is my beloved Son, hear ye him.” “We have the mind of Christ.”

“We are not of those who handle the word of God deceitfully, but by a manifestation of the truth, we commend ourselves to every man’s conscience in the sight of God.”

“Not with enticing words of man’s wisdom, but in demonstration of *the Spirit* and with power; that your faith should not stand in the wisdom of man, but in the power of God.”

Hence their preaching and their writing came not in word only, but in the Spirit, and thus proved the power of God and the wisdom of God unto salvation. Jesus had promised them the *Holy Ghost, the Comforter, the Guide*, which promise was fulfilled on the day of Pentecost, and at other times mentioned

in the sacred narrative. Thence they remembered “all things,”—all that Jesus “had told them;”—thence they spake with tongues;—thence they discoursed with a mighty and life-giving eloquence; thence they healed the sick and raised the dead; thence they reared that magnificent structure, the foundations of which had been laid in tears, and agonies and blood. Therefore they could affirm: “We are laborers together with God: ye are God’s husbandry, ye are God’s building—“built upon the foundations of the apostles and prophets, Jesus Christ himself being the chief corner stone, in whom all the building fitly framed together groweth unto an holy temple in the Lord.”*

The doctrines, precepts, and ordinances of Jesus and his apostles are not local, narrow, and temporary. No! they are universal, comprehensive and permanent. For while the doctrines contain the elements of spiritual truth, the principia of religious science, the precepts carry them out into real and practical life, as elements of purity and power;

* 1 Cor. ii. 4, 5—iii. 9—Eph. ii. 20, 22.

while the ordinances embody the whole, in a comprehensive way, by means of the most striking and beautiful emblems. The system is adapted to the whole nature of man, and is fitted for all stages and conditions of society. It appeals to the intellect, to the affections, to the imagination, and to the senses, quickening all our sensibilities and bringing out all our powers. Its ultimate result is perfect love,—love to God, love to man, likeness to the divine image, harmony with the divine will, accordance with universal nature; in other words, the freedom, the purity, the perfection of the soul!

But doctrines, precepts, and ordinances have been scouted by some who make high and transcendent claims to spirituality, as if such elements of our holy religion were outward, empirical and temporary; as if they formed no part of essential and permanent Christianity; as if they were nothing more than her temporary costume, her external dress, ever varying with the habits and tastes of men, and destined to pass away with the advancement of society. Thus the doctrine of the incarna-

tion, the death and atonement, the resurrection and ascension of Jesus, the doctrines of justification by faith, and of sanctification by the Spirit, with the entire outward arrangement and constitution of the Christian church, the ministry and the Sabbath, the ordinances of baptism and the Lord's supper, are to be cashiered or forgotten. We are to have no authoritative teaching, no inspired and standing word, no sovereign and Saviour of the soul, no mediator between God and man, no brotherhood of the saints, and no ordinances of the gospel. None of these are essential or permanent. The simple idea of God, and the duty of love,—love to God and love to one another, is all that must remain. “Christianity is a simple thing; very simple. It is absolute pure morality; absolute, pure religion; the love of man; the love of God acting without let or hindrance. The only creed it lays down is the great truth which springs up spontaneous in the holy heart—there is a God. Its watchword is, be perfect as your Father in heaven. The only form it demands is a divine life; doing the best thing in the best way,

from the highest motives; perfect obedience to the great law of God. Its sanction is the voice of God in your heart; the perpetual presence of Him who made us and the stars over our head; Christ," (not however the Christ without us, but the Christ within us, the Christ within Socrates or Plato, as Mr. Parker would call it) "Christ and the Father abiding within us."* Now, what is all this, but the effect without the cause, the end without the beginning, the result without the means? What is it but the flower without the bud, the autumn without the spring, the melody of heaven without the harps of the redeemed? In attempting to kill the body of religion, Mr. Parker, we fear, has made a deadly thrust at its soul! In breaking the casket, he has crushed the gem which it enshrines. In removing the doctrines, precepts and ordinances of Christianity as mere transient rubbish which has accumulated about the sacred edifice, he has undermined its foundations and shattered its walls. Ah! well

* Mr. Parker's Sermon on the Transient and Permanent in Christianity, p. 37.

may he long for “some new manifestation of Christian faith,”—“some *new word*,” “some *better life*,” some other dispensation than that of Jesus, to fulfil his wishes and bring in the millenium of the optimist. But it is a vain dream! The dispensation of the gospel is perfect, is permanent. Jesus is “the same yesterday, to-day, and forever.” And as long therefore as man exists in his present condition, the doctrines, precepts and ordinances of the gospel will remain the same, all pure, all perfect and indestructible as they are.

We have one God, and one mediator, one faith and one baptism. We have one Teacher, and one Comforter, one creed, and one church, and they shall not pass away,

“Till all the ransomed of the Lord
Are saved to sin no more !”

Thus a transcendent glory invests the prophetic character of Jesus. His gospel is living and immortal truth,—the voice of God himself, coming out in tones of clear and authoritative import, from the inner shrine of the universe. “The words that I speak unto

you, they are spirit and they are life.” Christianity therefore, is not night, nor twilight, when the stars burn dimly, and the sun imparts a feeble and reflected light. No! it is day, bright and beautiful day,—with the sun in the midway heavens, pouring down upon land and sea the glowing lustre of his unobstructed beams. Hence, while all philosophies fail, while all speculations cease, while all errors rot and decay, Christianity lives on, in fresh and immortal vigor. “All flesh is grass, and all the goodness thereof as the flower of grass. The grass withereth, and the flower thereof fadeth away; but *the word of the Lord* endureth forever. And this is the word which by the gospel is preached unto you;”—that is to say, the faith of the primitive saints, the doctrines, the precepts and ordinances of the virgin church. These, we say, are perfect and unchangeable, like Jesus himself, “the same yesterday, to-day, and forever!” In heaven, it is true, faith will be lost in sight, precepts in perfection, and hope in “full fruition;” but O! while yet in the flesh, while yet tossed upon the troubled

ocean of life, let us not cast away that only bark, by which we can gain

“That shore
Where tempests never beat nor billows roar.”

(II.) *The Claims of Jesus as a Priest.*
For he is a priest in the proper sense of the term,—not a priest after the Levitical order, nor of the order of Aaron, and hence imperfect and short-lived as they were; but a priest forever, after the order of Melchisedec; a priest, not by human, but by divine appointment; a priest, “not according to the law of a carnal commandment, but by the power of an endless life.” It belonged to the High Priest of the ancient dispensation to act as a temporary mediator between God and man, to offer sacrifice and make intercession for the people.* As the representative of the congregation, he went on their behalf, with blood and incense, to the altar of the Most High, confessing their sins, and imploring for them the blessing of God. This however was “a

* The word mediator in this case is used in an inferior sense; for the mediation of Aaron derived all its efficacy from that of Christ.

shadow of good things to come." Hence Jesus, "the High Priest of our profession"—the *one mediator*, the only perfect, and all sufficient representative of the church, places himself between Jehovah and his offending offspring, and by means of sacrifice and intercession, obtains for them the remission of their sins and the renovation of their hearts. "For there is one God and one mediator between God and man, the man Christ Jesus." "Having therefore, brethren, boldness to enter into the Holiest of all, by the blood of Jesus, by a new and living way, which he hath consecrated for us, and having an High Priest over the house of God; let us draw near with a true heart, and in full assurance of faith."*

The exalted nature of the claims which appertain to the priesthood of Jesus Christ will appear, if we reflect upon the perfection of his official character, the worth of his sacrifice, and the magnificence of the temple in which he officiates.

It is discovered, we say, in the perfection of his official character; for while the high

* 1 Tim. ii. 5—Heb. x. 19.

priests of old were *only* men, sinful and mortal men, and thence found it necessary to make atonement, *first* for their own sins, and then for the sins of the people,—and not only so, but to repeat the service continually, Jesus, the undefiled, the perfect, the divine, accomplished the great work of reconciliation by a single sacrificial act. Ah yes! we have a *great* High Priest, one who is a brother and a friend, and therefore ready to sympathise with us, in all our infirmities and trials, and one also who hath power with God and must prevail. “The law made nothing perfect,—but it “introduced a better hope.” The priest and sacrifice of that dispensation derived all their dignity and efficacy from the prospective sacrifice and intercession of the Son of God. Hence while we look *back*, they looked *forward* to his cross; and it is in this *central point*, that the ancient and modern churches are found to be one. “And for this cause, he is the mediator of the New Testament (dispensation) that by means of death, for the redemption of the transgressions that were under the *first* testament (dispensa-

tion) they which are called, might receive the promise of eternal inheritance.”*

But look for a moment at his sacrifice, how rich and wonderful! ’Twas not the blood of animals;—’twas not Lebanon in flame,—’twas not even the wealth of the universe. It was himself! a crushed and bleeding victim on the cross, a whole burnt offering for the sins of the world. He was the Priest and the victim too! “Not with corruptible things as silver and gold, but with his own precious blood.” “Through the eternal Spirit he offered himself unto God.” *We* ought to have suffered the agony, the shame, the death; but he gave himself “a ransom for all,” and God hath accepted it as an adequate atonement for the sins of the penitent. Every one of us is guilty and deserves the deepest hell; but we have “an *advocate* with the Father, Jesus Christ the righteous; and his blood cleanseth from all sin.” “Justified freely by his grace, through the redemption that is in Christ Jesus whom God hath set forth to be a propitiation (atonement) through faith in *his*

* Heb. ix. 15—Eph. i. 10, 11—ii. 14, 15, 16.

blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. To declare, I say, at this time, his righteousness, that he might be *just* and the *justifier* of him that believeth in Jesus.”* Strange, and mysterious,—yet glorious and delightful! The innocent for the guilty!—the Son of God, for the redemption of the world! Herein is wisdom! Herein is love! Herein is power!—power to subdue, to melt, to renovate, to save! It is a mystery, but a divine one,—full of grace, full of glory!

“Heaven wept, that man might smile,
Heaven bled, that man might never die!”

We may not fully understand it; but O! we feel it, we feel it! “We love him because he first loved us!”

Some have denied the doctrine of the atonement as irrational and useless; and yet, most of them concede so much upon the subject, as in our judgment, necessarily to involve the whole. For we have either a real mediation or none! If Jesus did not make a proper

* Rom. iii. 24, 26.

atonement for sin, he was nothing more than a teacher. If his death was not a real propitiation, it was a mere attestation to the truth. In which case, we are saved, not by faith, but by works, not by the Christ without us, but by the "Christ within us," not by the sacrifice of the Son of God, but by the penitence and purity of our own hearts. Jesus has nothing whatever to do with our salvation in any proper sense of the words, except as the agent in revealing that truth, which, independent of all considerations derived from what may be called *his mediation*, has proved the means of our salvation. Atonement in that case, does not involve the idea of expiation or satisfaction, as a medium of reconciliation, but is *only* reconciliation, and nothing more, *at-one-ment*, as some have termed it, the state of being *at-one*, or at peace. It is the truth taught by Jesus, touching the character and government of God, which has reconciled us, or brought us together in harmony and love, not his propitiation, his sacrifice, or his blood; and Mr. Parker. Mr. Emerson, and others are perfectly right in rejecting the very

idea of *mediation*, and representing the salvation of the soul as the result only of its own individual action.* “Many of us,” says Dr. Channing, “are dissatisfied with this explanation,” namely, that ‘the mediation of Christ procures forgiveness by leading to that repentance and virtue, which is the great and only condition upon which forgiveness is bestowed,’ and think that the Scriptures ascribe the remission of sins to Christ’s death, with an emphasis so peculiar, that we ought to consider this event as having a special influence, in removing punishment, though the Scriptures may not reveal the way in which it contributes to this end.”† It is not surprising that many Unitarians should be dissatisfied with an explanation, so directly opposed to the plainest declarations of Holy Writ; but it is surprising that any of them should doubt, for a moment,

*The word atonement—at-one-ment, as used by the old English authors, and the corresponding word in Greek, while it expresses the fact of reconciliation between two contending parties, ever involves the idea of satisfaction or expiation, as the means of producing such a result.

† Dr. Channing’s Works, 4th edition, p. 318.

that the death of Jesus has a special bearing upon the justification of the sinner. For what can be plainer than the following?—"We have redemption through his blood, even the forgiveness of sins, according to the riches of his grace." "Be it known unto you men and brethren that through this man is preached unto you forgiveness of sins." "The blood of Christ cleanseth from all sin."* But those who admit the relation which exists between the death of Christ and the pardon of sin, must, in order to be consistent, also admit, that his death was more than a simple attestation to the truth, that it was a proper sacrifice, a real atonement. For the Scriptures expressly teach that the sufferings of Christ availed for the remission of sins, because they were borne *for us*,—not for the innocent, but for the *guilty*. "He who knew no sin was made sin for us." "Our iniquities were laid upon him." And thus, "he put away (bore away) sin, by the sacrifice of himself." His death was most clearly vicarious or substitutionary. It cannot be accounted for, on

* Eph. i. 7—Acts 13, 38.

any other principle. It serves no purpose in the justification of the sinner ; it is an anomaly in the government of God, except on the supposition of its being a proper expiation for human guilt. “For scarcely *for* a righteous man will one die ; peradventure *for* a good man, (in the stead of, all will admit to be the meaning here) some would even dare to die ; but God commendeth his love towards us, in that while we were yet sinners, Christ died *for* us.”* “For Christ also hath once suffered for sins, the just *for* the unjust, that he might bring us to God.” “So Christ was once offered to *bear the sins* of many, and unto them that look for him shall he appear the second time, without sin (sin-offering) unto salvation.”† Jehovah is pleased to accept the sacrifice of Jesus on our behalf, as an atonement for sin, a propitiation, a satisfaction, or whatever you may please to term it ; for the word is of little consequence, if the scriptural idea is only preserved. Hence we are represented as forgiven, justified and saved

* Rom. v. 7—1 Pet. iii. 18.

† Heb. ix. 28.

only *for Christ's sake*. The precise bearing of all this upon the mind of God, or upon the principles and administration of his government may not be *fully* understood, but the fact itself will cheerfully be admitted as one which lies upon the very surface of revelation, and which he who runs may read. Suppose then that we admit, with the Unitarian, that we do not *in all respects*, know the way in which the death of Jesus contributes to the pardon of sins, or rather to the satisfaction of divine justice in the case of the penitent, who pleads it before his God, may we not urge him, on the ground of his own concessions, to admit the doctrine of the atonement, and to rely as a sinner, not upon his own works, but upon the mediation of Jesus Christ? “Who hath saved us and called us, with an holy calling; not according to our works, but according to his own purpose and grace, which were given us *in Christ Jesus* before the world began, but are now made manifest by the appearing of Christ, who hath abolished death and brought life and immortality to light.”*

* 2 Tim, i. 10.

But the majority of Christians have no doubt upon this subject. Those that are simple hearted and pious have no desire to be “wise above that which is written,” and renouncing all attenuated metaphysical distinctions upon such high subjects as the government and grace of God, rejoice in the death of Jesus as the only foundation of their hopes for eternity. They are taught, by the Scriptures, to believe that this event removed the legal obstacles, which intervened to the exercise of the divine compassion, and that “the unborrowed, underived and unchangeable love of the Father,” flows to them only through the mediation of his Son. They believe that Jehovah was “always kind, always placable;” but that he could by no means pardon the guilty, without such an expedient as the death of our Lord Jesus Christ, which, while it exhibits the divine benevolence in pardoning the guilty, magnifies the divine justice in upholding the claims of government and law. In this great event he has marked his abhorrence of sin before the universe, and at the same time, revealed the boundless re-

sources of his "everlasting love." If by sinning against an infinite Being, man may not have contracted "infinite guilt," in some senses of the phrase, yet he has contracted guilt of the deepest and most appalling kind, guilt which could not be expiated but by a sacrifice of infinite value. For this reason, we have "a great High Priest," and a sacrifice of such wondrous worth that it cannot be told. With Paul then, we glory only in the cross of our Lord Jesus Christ; with Peter, we believe, there is no other name given under heaven or among men whereby we can be saved; with the beloved disciple, we feel assured that his blood cleanseth from all sin; and with the dying Stephen we rejoice to commit our departing spirits into his all gracious hands. By believing in Jesus we believe in God, by honoring the Son we honor the Father, by loving God in the flesh we love God in the spirit! And thus,

" 'Tis heaven below, 'tis heaven above,
To see his face, to taste his love !"

But we turn for a moment to another part of Christ's priestly glory, that which is deriv-

ed from the magnificence of the temple in which he officiates. Not on earth, but in heaven ; not in the shrine of the most splendid edifice ever made by mortal hands, but in the presence chamber of the King of kings and Lord of lords, does he present his offering and plead for his people. “ For Christ is not entered into the holy places made with hands (which are the figure of the true) but into heaven itself, now to appear in the presence of God for us.”*

Upon no man was higher honor ever conferred than upon the high priest of the ancient dispensation, who was commanded to go into the *holy of holies* once a year, with blood and incense in his hands, to make atonement and intercession for the people. In that holy shrine were the symbols of the divine presence, the Shekinah and the mercy-seat. Here Jehovah condescended to accept the offerings of his children, and to utter the oracles of his will. At a stated time, the congregation assembled before the tabernacle or the temple, sacrifice was offered and confes-

* Heb. ix. 24.

sion made;—and while the people waited in solemn silence, and earnest devotion without, all alone, the high priest, bearing the symbols of the future sacrifice, and intercession of the Messiah, went into “the holiest of all,” which at that hour was ever filled with the cloud of the divine presence, and then sprinkling blood upon the mercy-seat, and burning incense before the Lord, made reconciliation for the sins of the people. But Jesus the Son of God, having once, in the end of the world, appeared to put away sin, by the sacrifice of himself, hath “passed into the heavens,” the holy of holies above, the inmost shrine of the universe, to make intercession for the universal church. And now priest and Levite have passed away! The pride and glory of Judah hath crumbled into ruins.

“Her shrines are desolate, her land’s a dream!”

But Jesus liveth forever. The temple in which he pleads shall never pass away. His prayers shall never fail. His people shall never be lost. “For the ransomed of the

Lord shall return and come to Zion, with songs and everlasting joy upon their heads ; they shall obtain joy and gladness ; sorrow and sighing shall flee away !”

(III.) *The Claims of Jesus as a King.*

We have already spoken of him as the representative at once of humanity and of divinity. In both of these respects he claims kingly honor. “Art thou a king then ?” said Pilate, addressing him as a prisoner at his bar. “Thou sayest,” was the brief and expressive reply. “For this end was I born, and for this cause came I into the world.” Melchisedec, *King of Salem, and King of peace*, was a type of the Messiah, not only as a priest, but as a sovereign. Hence Jesus was entitled “the Prince of Peace.” The prophets recognised his kingly majesty, and described it in the most glowing language. “The government shall be upon his shoulders, and he shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, and the Prince of Peace.”* But Jesus is a King, in no narrow, local and outward sense. He

* Isaiah, ix. 6.

sits upon no physical or temporary throne; he wields no sceptre of earthly dominion, he wears no material or fading crown. We are not then to conceive of him, in this relation, as we would of the kings and despots of earth. His is a legitimate and constitutional reign;—a sovereignty, majestic and free, not a despotism, mean and relentless. He is the king of truth—of righteousness,—and of peace. As God manifest in the flesh, as the brother and friend of man, as the embodiment of all wisdom, purity and love, as the light of the world, and the glory of the church, he stands confessed, “the King of kings and the Lord of lords.” It is for this reason that he is represented, in the New Testament, as sitting at “the right hand of the majesty on high,” as receiving the homage of angels and men, as dispensing the blessings of grace, as holding the keys of hell and of death, as remitting punishment and forgiving sins, as exercising universal authority over the church and the world, and above all, as pronouncing judgment upon the living and the dead.

As the representative of man he stands at

the head, not only of the church, but of the race;—the most perfect model of a glorified man, the elder brother and the spiritual sovereign of mankind. Of his glory in this capacity, the prophet Daniel had a magnificent vision. “I saw in the night visions, and behold one like the Son of man came with the clouds of heaven, and came to the *Ancient of Days*, and they brought him near before him. And there was given him dominion and glory and a kingdom, that all people, nations and languages should serve him; his dominion is an everlasting dominion, and his kingdom ruleth over all.”* In this respect Jesus is the second Adam, the Lord from heaven, the grand type of a more perfect race, the first-born from the dead, the head of the body, the church, the father and representative of that new spiritual generation, “who are born not of flesh, nor of the will of the flesh, nor of the will of man, but of God.” In all things he possesses the pre-eminence; and thus even as a man, he sits upon the throne of the Church.

* Daniel vii. 13.

But Jesus stands in a special relation to God, as well as to man. For this reason he is designated by the name, Son of God, the most august and glorious title in the universe, a name, indicating, as the Jews ever believed, and as the church has ever believed, an intimate union with the godhead. For, as the Son of God, he appears as the vicegerent and representative of the Father, "having all power in heaven and in earth." "Wherefore God hath highly exalted him and given him a name which is above every name, that at the name of Jesus every knee should bow and every tongue confess." Hence Jehovah himself hath issued the decree, that "all men should honor the Son, even as they honor the Father."

By virtue of this name, or rather the nature which it indicates, he hath been "raised up far above all principality, and power, and might, and dominion, not only in this world, but also in that which is to come." In corroboration of this, we have only to refer to the commencing argument of the Epistle to the Hebrews, in which it is proved by a reference to

this name, and the consequent special relations he sustains to the Father, that Jesus possesses an infinite superiority to the prophets and angels of the Old Testament dispensation. As the Son, he is "the heir of all things," the maker and governor of "the worlds," "the brightness of the Father's glory, and the express image of his person; who," continues the apostle, "when he had by himself purged our sins, sat down on the right hand of the majesty on high, being made so much better than the angels, as he hath by inheritance obtained a more excellent name (that of Son) than they. For unto which of the angels said he at any time, thou art my Son, this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son." The birth here spoken of is a birth from the dead, not an eternal generation, as some have dreamed, nor a natural birth, as others have suggested, but a resurrection from the grave. Hence he is called "the first begotten from the dead." For, it was at the moment of his resurrection, that he was specially proved to be "the Son of God with power," or "the

mighty Son of God," as the words may be rendered. This was the hour of his triumph, the time of his coronation, as the King of Zion. Then he ascended up on high, led captivity captive, received gifts for men, and sat down on the throne of the universe. Then the angels of God acknowledged him as King, adored him as Lord of all. "And again when he bringeth in the first begotten from the dead, he saith, And let all the angels of God worship him. And of the angels, he saith, who maketh his angels spirits, (*winds*, or like winds, fleet and strong to do the will of God) and his ministers flames of fire, (to pass with the rapidity of lightning to all parts of the universe in the service of their Master.) But unto the Son he saith, thy throne, O God, is forever and ever!" Yes! angels are only the servants or messengers of Jehovah; Jesus, however, is not merely a servant, but a Son, thus bearing the very name and majesty of the godhead. Angels are "his fellows,"—his companions, as messengers and servants; for he condescended to take upon him "the form of a servant, and

was found in fashion as a man," yea, he was "made a little lower than the angels," that he might "taste death for every man;" but he was crowned king and sovereign of all, when he had finished the work which his Father had given him to do. Moreover, the angels are not only the servants of God, but they are the servants of Jesus himself, who, as Lord and King, can use them for the benefit of his church. "But to which of the angels said he, at any time, sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits sent forth to minister for them who shall be heirs of salvation?"*

As the Son of God then, as King in Zion, Jesus possesses the glory of universal dominion, supremacy and power. All things are put under his feet, men and angels, heaven and hell. He is sovereign of all worlds, but more especially of the wide and magnificent world of mind. In this capacity he renovates the heart by his word and spirit, rescues the sinner from bondage and death, regulates the succession of human events, controls the af-

* See the 1st chapter of the Epistle to the Hebrews.

fairs of the church, quickens the dead, and assigns to all their everlasting destinies.

But is it not said, that he shall give up the kingdom to God even the Father, so that God may be all in all? Most assuredly! But not till he hath “put down all rule and all authority and all power. For he must reign till he hath put all his enemies under his feet.” The moment he hath accomplished the purpose of his mediatorial reign, by the subjugation of his enemies, and the universal triumph of his kingdom, he will, as a matter of course, yield up his mediatorial and kingly office. For, the work of mediation and redemption is an *episode* in the divine administration. It is intended to meet a special exigency by special and extraordinary means. Its grand object is to vindicate the justice and goodness of God, in the salvation of sinners, and thus to bring them back to happiness and heaven. Whenever this is done, the Messianic office shall cease; things shall revert to their original state; Jesus shall give up his authority, and God shall be all in all.*

* See the 15th chapter of 1st Cor.

It is remarkable, that while in the sacred oracles, Jehovah is spoken of as King of kings, and Lord of lords, a great God, a mighty and a terrible," similar language is applied to Jesus Christ. (1 Tim. vi. 15, Rev. xix. 16.) Thus we are fully justified in saying that he represents the kingly power and authority of the supreme Jehovah. "All power," says he, "is given unto me in heaven and in earth. The Father loveth the Son, and hath committed *all* things into his hand." "Thou hast given him power over all flesh, that he should give unto them eternal life." Hence he is represented as "sitting on the right hand of power," as raised "above all principality and power," as having "the keys of hell and of death," and as coming in the clouds of heaven "with power and great glory." "He is the blessed and only potentate, the King of kings and Lord of lords ! His dominion is an everlasting dominion, and his kingdom ruleth over all !"

But it may be asked, is not all this dominion, and power *given* unto him, by the Father ? Yes ! but how could supreme authority and omnipotence be given in such a case, except

by a special *union* of the godhead with the humanity of Jesus? Profoundly mysterious such a union may be; but who with the Bible in his hand, can doubt its existence? Indeed, so thoroughly satisfied are many opponents of our Saviour's proper divinity, that the scriptural representations upon this subject cannot be made consistent with the idea of his simple and absolute humanity, that they have attributed to him *an inferior divinity*, a nature akin to that of God, but derived by special communication from him. On this ground they have unhesitatingly admitted his divine attributes and authority, and paid him religious homage. "Do Unitarians deny, then, it may be asked, that the sacred writings ascribe *divine powers, divine offices, and divine authority* to Jesus Christ? By no means. The question is not whether divine powers, divine offices, and divine authority belong to Jesus Christ, but whether they belong to him as the infinite and eternal God." "That he was clothed with *divine endowments*, and thus constituted, in some sense, though in a *qualified* and *limited* sense, a *divine personage*, and the

object of religious faith and trust, is admitted as well by Unitarians as by Trinitarians.”

“They believe fully, implicitly, *devoutly*, that Jesus Christ was clothed, as well with *divine*, as with human *powers* and prerogatives.”*

Dr. Channing does not, we believe, take precisely this view, but he makes a near approach to it, at least in the language he uses. “We believe,” says he, “that God dwelt in him, manifested himself through him, taught men by him, and communicated to him his spirit without measure. We believe that Jesus Christ was the most glorious display, expression and representation of God to mankind, so that in seeing and knowing him, we see and know the invisible Father; so that when Christ came, God visited the world and dwelt with men more conspicuously than at any former period. In Christ’s words we hear God speaking; in his miracles, we behold God acting, in his

* *A Discourse on The Deference paid to the Scriptures by Unitarians.* By James Walker, D. D. Printed for the American Unitarian Tract Association. pp. 27, 28, 29.

character and life we see an unsullied image of God's purity."* Whether Dr. Channing would say, with his friend Dr. Walker, that "*divine power, divine offices, and divine authority*" belong to Jesus Christ, and that, on this ground, he is "a proper object of religious faith and trust," we do not know; for his language is exceedingly vague and general. But the idea of an inferior and subaltern God is utterly abhorrent to the spirit and purport of the whole Bible. So also is the doctrine of a merely human God, that is, of a simple, fallible man, occupying the place of the infinite Jehovah in the regards and worship of his creatures. If Jesus Christ is not God, in a high and special, though mysterious sense, not explained in the Scriptures, he is a mere prophet or teacher, and cannot therefore be a proper object of religious faith and trust. But God is *in Christ*; and therefore we love him, honor him, trust him, serve him; and in doing so, feel that we are loving, honoring, trusting and serving God. All attempts to explain away his divinity and reduce him to

* Works 4th edition p. 571.

the rank of a mere man or even of an angel, must, in our judgment, prove utterly futile. In the regards of all those who revere divine revelation, and yield implicitly to its teachings, he must still remain "God over all blessed forever." The word of inspiration hath placed him on the throne. All heaven and earth, all angels and glorified spirits have recognised his divinity.

"Worthy the Lamb that died, they cry,
To be exalted thus!
Worthy the Lamb! our lips reply,
For he was slain for us.

* * * * *

The whole creation join in one,
To bless the sacred name
Of Him that sits upon the throne,
And to *adore* the Lamb!"

In conclusion, we beg to call attention to the interesting and sublime fact, to which reference has already been made, that the dominion of Jesus is mainly spiritual, and that in this consists its greatest glory. It is the dominion of mind, the reign of truth, righteousness and love over human hearts. The

laws of this kingdom are contained in the New Testament, the authority of which is supreme and universal ; because it is an exposition of the mind of Christ,—of the will of God. Here the opinions of men are not recognised as laws ; neither are the canons or the decisions of ecclesiastical bodies, such as councils, conventions, synods and presbyteries. The New Testament alone is the *statute book* of the church. And who does not rejoice to think that all its enactments are so “ holy, just, and good ? ” Jesus, therefore, is not “ *the despot of the soul*,” as Mr. Parker almost blasphemously speaks, but its constitutional and legitimate sovereign. His government is one not of physical force, but of spiritual power. His service is not that of thralldom, but of liberty. And thus freedom, the purest, the most perfect and lasting, is the heritage of all his subjects.

“ He is the freeman whom the truth makes free,
And all are slaves besides.”

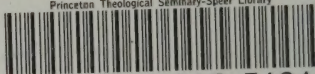
Who then that loves God and his cause, would not, with profound earnestness, ex-

claim, Let the Messiah reign forever ! Let his dominion be extended to the ends of the earth ! To him let every knee bow, let every tongue confess ! Yea, let all angels and men, let the cherubim and seraphim of heaven, let the spirits of the just made perfect, let the whole church on earth join together in “a sevenfold chorus of hallelujahs” to Him that sitteth upon the throne and to the Lamb forever and ever ! “For if any man love not the Lord Jesus Christ, let him be Anathema, Maranatha !”





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